

INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



NEW YORK'S FIVE NEGRO JUDGES

Ernest E. Johnson

•

THE POPE'S CHRISTMAS MESSAGE

John LaFarge, S.J.

•

INTER-AMERICAN AND INTERRACIAL

John J. O'Connor

•

GEORGE WASHINGTON CARVER

Editorial

•

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• **Statistics**



January, 1943

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— *The New York Sun*

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INTERRACIAL REVIEW

January — 1943

Vol. XVI

No. 1

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.

- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world."
—*Jacques Maritain*

- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro is superior or inferior, one to the other."
—*Rev. John W. Cooper*

- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.

- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism."
—*Carlton J. H. Hayes*

- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical body of Christ and the common expression of this unity in the Church's liturgy.

- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.

- We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons."
—*Rev. Francis J. Gilligan, S.T.D.*

- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

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INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes ...	5,000,000
Estimated Number of Catholic Negroes	300,000
Estimated Number Unchurched	7,750,000
Number of Negroes Attending Colleges	23,038
Number of Catholic Negro Churches	282
Number of Catholic Negro Schools	263
Negro Enrollment in Catholic Schools	50,000
Priests Engaged in Colored Missions	450
Sisters Engaged in Colored Missions	1,600
Negroes in New York City	478,346
Negroes in Chicago	233,000
Negroes in Philadelphia	219,000
Negroes in Washington	132,068

The "Terrible Creed" of Racism

"The right of mankind must be based upon the sovereign right of God; its striving for right must be built upon the foundations of justice with which God endowed human nature. Only when the sovereign rights of God are acknowledged can human right be placed beyond human arbitrary action and become the basis of a foundation of the family and of a worthy existence of the individual as well as the foundation for the common good of the peoples on earth . . .

"The acknowledgment of the sovereign rights of God vouchsafes to the individual, to the family and to the State, the right to which each is entitled. It has not been so long ago since the right of the individual was so strongly emphasized, that the rights of the community or the family and of the State were proportionately reduced. With the same emphasis the Church has opposed the suspension or the illicit limitation of the right of the individual. The individual cannot and must not be permitted to be completely absorbed by the State or by the nation or by the race. Whoever the individual may be he has an immortal soul and an eternal destiny. He is and will remain responsible for each of his deeds. God has endowed him with freedom and he must remain free. This freedom varies according to individual nations and to different eras which determine how far the commonwealth may influence the freedom of the individual."

—The Most Rev. Conrad Count von Preysing,
Bishop of Berlin

This Month and Next

This issue contains an outstanding article by ERNEST E. JOHNSON, "New York's Five Negro Judges." Mr. Johnson is a young Negro writer and a frequent contributor to the *Review* . . . The Christmas Message of Pope Pius XII should be of particular interest to all who recognize the importance of the interracial problem. We recommend this article in this issue by REV. JOHN LA FARGE, S.J., Executive Editor of *America* . . . The department "Inter-American and Interracial" has attracted much favorable comment.

Catholic Educators Are Urged To Stress Interracial Justice

Cleveland—Inclusion of a program of interracial education in every Catholic social action undertaking was urged in a resolution adopted by the American Catholic Sociological Society at its annual meeting here.

The adoption of the resolution followed a discussion of Negro problems by the Rev. John LaFarge, S.J., Executive Editor of *America*; and Harold A. Stevens and George K. Hunton, president and secretary, respectively of the Catholic Interracial Council of New York.

"At a time when every effort should be made to secure national unity and preserve high morale," the resolution said, "it is important for Catholic educators to lend their influence by insisting that complete social justice be enjoyed by Americans of every race, creed and color.

"As educators in the field of sociology, we consider it the imperative responsibility of all Catholic teachers to emphasize in a particular way a sound program of interracial justice as the most essential contribution they can make in the education of Catholic leaders of tomorrow."

The resolution urged as a practical means to this end "the inclusion of the Catholic program of interracial education in every Catholic social action undertaking, and added:

"In order that this education should begin with the very foundations, we recommend that elementary text books on religion and civics and other subjects pertaining to moral development and social attitudes should contain a forthright exposition of the first principles of interracial justice. In accordance with this recommendation, the conduct of classes and school activities can be so designed as to exemplify these same principles."

The Negro's problems, Father LaFarge said, are not problems of a curious or special type of being, but are the ordinary problems of all human beings.

"They are not automatically solved," he added, "merely by our considering the Negro as a human being, but the obstacles to their solution are removed when he is so considered."

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JANUARY, 1943

No. 1

GEORGE WASHINGTON CARVER

In the early years of Christianity, a strange custom prevailed in some Eastern lands. Pagans and Christians alike would visit fountains and streams each year on January 5, the eve of the Epiphany, and draw water which was believed to have extraordinary properties. There was even a legend in some places that water was changed to wine that night, in honor of Christ's miracle at Cana. The great Saint John Chrysostom, in one of his sermons, asserted that the water was drawn that night in commemoration of the Saviour's descent into the River Jordan at His Baptism, when Christ hallowed the waters. (Dom A. Strittmatter, in *Thought*, December 1942).

On January 5 of this year, no pagan, but a sincere and deeply pious Christian, one of the world's greatest scientists, descended into Jordan, in order to cross that river into eternity, and draw, we trust, through God's grace, from the fountain of everlasting life. Dr. George Washington Carver died at the age of seventy-eight but two days before another world renowned

scientist, Dr. George Washington Orile, died in Cleveland on January 7 and also at the of seventy-eight; while the same January 7 saw the passing, at eighty-five, of still a third genius, the inventor Nikola Tesla.

So incredible were Dr. Carver's transformations of ordinary household materials into countless industrial products that they took on the appearance of miracles like the changing of water into wine. But this genius never claimed any miraculous powers. What he effected was due to his deep and subtle intimacy with the hidden laws of nature, derived through a long life of study, of schooling along the hardest roads of poverty and neglect in early years; yet always gained through the special help and enlightenment of the Creator coming to supplant and perfect what a humble soul could of itself achieve.

His own words on this subject are classic, and oft quoted:

What I am creating is not in any book. I have to become my own bookmaker. When I get an inspiration

I go into the laboratory and God tells me what to do. What I have done with the peanut and the sweet potato can be done with all the things of earth. God has said that every herb and plant that He has created can be made of use to mankind.

Classic, too, is the expression of sympathy sent to Tuskegee Institute by President Roosevelt on the occasion of Dr. Carver's death:

The world of science has lost one of its most eminent figures and the race from which he sprang, an outstanding member, in the passing of Dr. George Washington Carver. The versatility of his genius and his achievements in diverse branches of the arts and sciences are truly amazing. All mankind is the beneficiaries of his discoveries in the field of agricultural chemistry. The things which he achieved in the face of early handicaps, will for all time afford an inspiring example to youth everywhere.

And of Vice President Wallace, who noted that his "outstanding characteristic was a strong feeling of the eminence of God." And of President Patterson of Tuskegee Institute: "His nearly fifty years of usefulness mark a notable period in the development of racial unity and good will throughout this nation." And Governor Sparks of Alabama: "Alabama has lost one of its great citizens whose life and labors will bless her people down the years ahead."

The biographers have been busy listing all of Dr. Carver's discoveries, as well as the degrees and honors that came to him for them and for his wonderful personal character, such as the bronze plaque from the International Federation of Architects, Engineers, Chemists and Technicians; the honorary degree of Doctor of Science from the University of Rochester; the Theodore Roosevelt Medal, and so on. He deeply treasured the honors he received from Xavier University, Catholic Negro College of the South. A simple tribute to Dr. Carver in *America*, national Catholic weekly, in the issue of July 4, 1942, drew from him a personal letter saying that nothing that had been said about him pleased him more.

Every life, in a sense, is a drama; but there is a dramatic element in Dr. Carver's life which will never be exactly paralleled. In one single person, in one single experience and mind, he united the most past of the past, the most future of the future. His past was the slave past of the American Negro. He came completely out of that past, borne of a slave mother near Sedalia, Mo. With unfaltering step he marched, year after year of laborious youth and early manhood,

up to the mastery of those chemical and industrial alchemies which are destined, more than anything else in the scientific field, to transform the material life of the world's future. The post-war world, whatever political or social forms it may take, will scientifically be a world of chemical transformations. The electrical genius of a Tesla, for all its marvels, does not belong so definitely to the future as does the biological alchemy of a Carver. The processes he set on foot are illimitable in their development and extension. He was a man who played like a child upon the threshold of a future age.

Far more precious, however, than any material alchemies, far more significant and dramatic than any union of historic past and scientific future, is the simple fact that Dr. Carver's life and character bridged a still greater gap: that of racial cleavage, the gulf between man and man. During his life, as still more in his death, differences and repugnances were laid aside and forgotten. To transform hearts, to bring peace and union to flourish where hatred and suspicion existed before is the greatest of all works, the work of God's peacemakers on earth.

Some such thoughts, beside his technical problems must have daily occupied the mind of Dr. Carver as his tall, frail form, with its wholly black, pure Negro features under the white crop of hair, wandered daily in the woods at four a. m., communing with the Creator and planning out the work of the day. Some such thoughts reflected to the simplicity yet great dignity and humility with which he accepted the honors conferred upon him, and the unselfishness with which he refused monetary reward, but insisted that his perquisites should go to help students in the work of scientific research. Dr. Carver's life was an Epiphany, any, a showing of God's might and mystery on earth. It was and remains a lesson that America can never take too much to heart.

The Booker T. Washington

No longer is the scene laid for such a play as that well-remembered early one by Eugene O'Neill in which the First Class passengers looked down into the dark stoke-hole and gazed upon the "hairy apes" who make the ship run. There are no more passengers traveling on ships. The only passengers are

soldiers, and there are less distinctions in the Army. And so we are apt to forget that the extraordinarily complicated social structure we used to expect on shipboard. There were the Third Class passengers, the tourist, the First Class passengers, and we do not want to say anything unkind about the ill-fated *Normandie*, but on that great ship as on some others, there existed a super First Class restaurant for people who could not make up their minds to eat with the common or garden-run of First Class passengers. Then there were the officers and the crew, and we suppose that the stokers—the men one never saw—were technically part of the crew, but they wore no bright uniforms and their lot was very hard.

Everyone on a ship in wartime faces a common and constant peril. Men facing peril tend to surpass distinction of class. It may even come into their minds to attempt to surpass distinction of a race. It has now come into their minds. There is a ship, a Liberty Ship, sailing the seas now, the "Booker T. Washington," which has to command it and to guide it and to maintain discipline aboard it, a Negro master. His name is Capt. Hugh Mulzac. His crew is made up of men of many races. The esprit de corps is perfect. There had been other Negro captains on ships before, but they had all sailed under the Union Jack. Capt. Mulzac is the first to command an American vessel. If the war, and the perils of the war and the fact that the war is being fought for Democracy make any lasting impression upon the life of this country, we shall see in Capt. Mulzac the first of a long unbroken and honorable line of Negro sailors.

The F.E.P.C.

The peremptory action of Paul V. McNutt, War Manpower Commissioner, in indefinitely postponing the hearing of the case of two thousand colored railway locomotive firemen before the Fair Employment Practice Committee appears to threaten the very existence of this important quasi judicial tribunal. This unprecedented order refutes the claim that the Committee has an independent status. Thus all hearings are suspended despite the fact that it had made considerable progress in bringing about a more enlightened policy on the part of many large employers.

Last week a delegation from Detroit called on Mr. McNutt who refused to discuss the reasons for the order or to say when or whether the hearings would be resumed. A few days later a second delegation representing twenty-eight interested organizations headed by A. Phillip Randolph, president of the Brotherhood of Sleeping Car Porters, was abruptly told that only four spokesmen would be admitted to the conference. Quite properly this ultimatum was rejected and there was no conference.

Since this time Mr. McNutt has been quoted in the press as having said that the complaint of the colored firemen would have been dismissed because the committee has no jurisdiction. But wasn't this the responsibility of the highly competent attorneys for the complainants? And shouldn't this question be determined by the committee itself?

Altogether this is a very serious situation and while it affects primarily the rights of Negroes, other minority groups who are victims of employment discrimination are also affected.

We believe that the F.E.P.C. should be restored to its full independent status subject only to the Chief Executive. At the same time this important committee should be given the necessary authority to effectively carry out the purposes for which it was established.

In a war to defend democracy the Government should take a forthright stand consistent with Fair Employment Practice.

Democracy in Industry

According to an official estimate, twenty per cent of the workers unemployed today are Negroes, although they represent slightly less than ten per cent of the population. This constitutes a morale bottleneck that bodes ill during the present war and may have even more unfortunate repercussions in the settlement of accounts when peace has been established.

Obviously, industry, through its own laggardness, hostility or indifference has not hewed so close to the line of democratic employment laid down by National and State authorities as it might. Nor have the Na-

tion's workers generally made it easy to open factory doors to Negroes qualified and eager to help meet war production demands.

America needs these workers. But race-conscious elements in both industry and labor apparently do not think the need is great enough to jettison their reluctance to put democracy to work while we are toiling, sacrificing and fighting to preserve its very existence.

When management does favor a democratic employment policy to hire more Negroes, how is it its white workers raise objections and even threaten to down tools? What is to be done about white workers who don't want Negroes sharing the same locker rooms, showers, toilets and cafeterias?

A thorough discussion of these questions is contained in a lengthy pamphlet prepared for the Committee on Discrimination in Employment of the New York State War Council. It gives an excellent analysis of the factors involved and its solutions, if not completely acceptable, are at least well worth studying. The bibliography indicates how closely this study has adopted the thought and suggestions of competent Negro and white authorities in the field of race relations.

There is no room here to discuss the procedures recommended to introduce Negro workers into war plants, to develop a sensible and fair attitude among their white co-workers, and to utilize labor unions in dealing with the problem of integrated workers. One passage may be quoted, however, to indicate the timeliness and value of this constructive approach to a problem of widespread social and racial implications:

"It may . . . seem unfair to expect industry to begin the social process. But the very nature of the situation demands that any honest attempt to better the life of the ten per cent of America's population which is Negro must start with industry, for jobs are the basis of the Negro's whole problem. Inability to find employment, the American Youth Commission says, is the basic cause of the Negro's high rate of crime, delinquency, tuberculosis, pellagra, rickets, malnutrition and the broken families. It is also the main cause of his confusion and resentment in this time of crisis."

Notes From

XAVIER UNIVERSITY

The First Catholic College for Negro Youth

OPERA

All New Orleans lauded the efforts of the Music Department of Xavier at the ninth annual student production of grand opera at the University. John Anglin, gifted young tenor from Oklahoma City, Okla., and Miss Theresa Ferguson, talented soprano and actress of New Orleans, captured the spotlight in one of the best casts ever to appear in grand opera at Xavier. John Anglin shared the title role of Charles Gounod's famous opera, "Faust", with Murva Rechel, Xavier's veteran tenor who pioneered in bringing the University fame in music. Miss Ferguson shared the role of "Marguerite" with Misses Gwendolyn Wright and Mary Townsend of Dallas, Texas, and New Orleans, respectively.

LITTLE THEATRE

The productions of the Little Theatre group of the English Department of the University have rivaled those of the Music and French Departments for excellence. The current production, "The Barretts of Wimpole Street," bids fair to reach an all-time high in dramatics in Southern collegiate circles. Under the able direction of Henderson F. Shields, assistant professor of English at Xavier and a very capable dramatic critic, preparation for the presentation of the English Department is running true to schedule. Jack Forte and Miss Audrey Elliott have been cast for the leading roles of the classic lovers who wrote some of the world's greatest lyrics and achieved literary immortality. Mr. Shields has uncovered an abundance of dramatic talent among the present student body of the University, and many new faces will be seen when the play is presented. These productions by the Little Theatre group of the classics of literature is one of the methods Xavier uses in an effort to bring deeper understanding to students and to develop an appreciation of the best in the arts by those who witness the productions of the students.

NEW YORK'S FIVE NEGRO JUDGES

By ERNEST E. JOHNSON

"Prisoner to the bar," said the judge, and a Georgia cracker took a position in front of and beneath the bench on which three justices sat, two whites and one Negro.

"We've heard the evidence, weighed it carefully and find you guilty as charged," declared the Negro jurist. "But with a desire to be lenient it is the decision of

this Court that you be given a six months suspended sentence with a stipulation: That you remember that while geography, unfortunately, determines the quality of democracy we encounter in the length and breadth of this great country, the sidewalks of New York are still large enough to accommodate a Negro and a white person without cause for friction."

That's but a sample of black justice, a kind of justice that is being meted in the largest city in the world by five competent judges. No other community in America can match this for democracy. Distributed among three courts, this legal coterie of one woman and four men obtained their positions both through election and selection. All are acquitting themselves with distinction. All are blazing a trail for others and aspiring for higher limits that the field may be broadened. And all are performing an invaluable service in the arena of interracial relations and social justice.

Seniority in terms of length of service, goes to Justices James J. Watson and Charles E. Toney of the Municipal Court. The importance of the Municipal Court should be readily appreciated when it is understood that the bulk of cases handled represent the legal difficulties of little people—small claims, landlord-tenant disputes, and the like. Coming from a neglected

area these men have been able to approach their tasks with sympathy and insight.

On the wall in the chambers of Justice Watson hangs framed "A Judicial Prayer" the opening sentence of which reads: "O God of all truth, knowledge and judgment, look down with mercy upon Thy servants whom Thou sufferest to sit in earthly seats of judgment to administer Thy justice to Thy people . . ." In this humble attitude, dignified because of its simplicity, Justice Watson weighs and dispenses justice to the best of his ability.

And what is his ability? Take 1934, for example, when his decision became an important precedent. The case was that of a litigant who had sought to redeem \$70 worth of interest coupons on her bond holdings, part of a \$20,000,000 German issue that had been floated here to finance the construction of the huge Bremen steamship and on which Germany was reneging. Justice Watson decided in favor of the claimant and the case was appealed repeatedly. The U. S. Supreme Court, however, considered his reasoning so sound that it did not believe further litigation necessary, and so declined to allow counsel for the German government a new hearing. The filing of thousands of similar claims followed the outcome.

The jurist was born in Jamaica, B. W. I., sixty years ago, and came to this country in 1905. Around

1908 he found employment with the law firm of House, Grossman and Vorhaus, took a fancy for law and made his first major decision. College of the City of New York opened its first evening session in 1910 and young Watson was a student. Concurrently



HON. JAMES J. WATSON



HON. CHARLES E. TONEY

with his studies there he attended New York Law School and graduated from the latter with an LL.B. in 1913. He passed the bar examination in April, 1914.

For eight years, beginning in 1922 he was special counsel to the Corporation Counsel for the City. He resigned as special counsel in 1931 to assume new duties on the bench. Today he is second ranking member of the important rules committee of the Municipal Court, the function of which is to regulate practice and procedure. He is on the board of managers of



HON. MYLES A. PAIGE

the Harlem branch Y. M. C. A.; the executive boards of the New York Urban League and Utopia Children's House; a member of the Association of Trade and Commerce, Alpha Phi Alpha Fraternity, National Bar Association, and New Antioch Council. The family attends St. Martin P. E. Church.

Judge Toney hails from Alabama. He came North in 1893 and entered the law school of Syracuse University. Two degrees, bachelor of philosophy and bachelor of law, were conferred. He came to New York in 1906.

The volume of litigation coming before Judge Toney is tremendous when it is observed that in one year alone he held court 200 days, took 242 inquests, tried 1,171 cases, heard 1,565 motions and granted and signed 8,783 final orders. At 62 he is an honored judge, married, and currently the acting chairman of the board of the National Association for the Advancement of Colored People, to which organization he devotes much of his time and extra-judicial interest.

The ten year terms of Justices Watson and Toney expired in 1940 but their records won for them reelection hands down. A further distinction shared by them is that theirs is the only court of record in the entire State in which a Negro sits.

For six years prior to April 7, 1937, Jane Bolin

practiced law and found time to take more than a casual interest in the community's problems. Then came a city appointment to the Law Department as an Assistant Corporation Counsel, the first Negro woman ever to hold down such a post. They assigned her to Manhattan Family Court where she clearly discerned the need for understanding and sympathy toward the wretched and wrecked families coming into that court.

Word of this keen interest got around. In a short time—July 22, 1939—Counsel Bolin became Justice Bolin and in the same court in which she functioned in the former title.

She attended Wellesly College and graduated with the A.B. degree in 1920. Her proven capacity for work, her strivings to show that Negro women, too, are competent, prompted Morgan College to bestow an honorary doctorate in 1940.

Mrs. Ralph E. Mizell, as she is known outside the courts—her husband is an attorney in the solicitor's department of the Post Office—holds board memberships with the New York branch of the N.A.A.C.P., the New York Urban League and the United Neighborhood House.

Justice Bolin doesn't tell you that hers is the most important court in the city but you know immediately that she is keenly aware of the significance of its function when she points to the "human values we are daily called upon to consider." You know that when she speaks of the "social approach," she means the primary concern of the court to search for threads with which to sew together the members of a disrupted family unit.

Soon after becoming Mayor, Fiorella H. LaGuardia made the promise that he would appoint the first Negro magistrate. The man we now address as Justice Myles A. Paige was within earshot of these words. On Sep-



HON. JANE M. BOLIN

tember 1, 1936,, he donned the judicial robes of the court in question. For three years he heard cases, and dismissed some and remanded others. A vacancy occurred in the Court of Special Sessions in 1929 and, out of the blue, the Mayor promoted him. Justice and Mrs. Paige are living in Brooklyn. They have two children.

Myles Paige came to New York from Alabama, State of falling stars and rising prejudices. The metropolis gave Paige a break and a job he could hardly have hoped for back home in Montgomery. He has given the city a proud boast, that certainly New York as the home of the free. Fisk University got him started but Howard University awarded him the A.B. degree. The Columbia University Law School added the finishing touches and conferred the degree LL.B. in 1924 and he was admitted to the New York Bar.

Justice Paige is in there fighting on the racial advancement front also. He does this through his identity with the National and New York Urban Leagues, the Catholic Lawyers Guild, in each of which he is a member of the board; and as a member of the Brooklyn branch of the N.A.A.C.P. and the Bedford-Stuyvesant Neighborhood Council.

Justice Delany is the newest of the bench appointees. He was appointed on August 1, 1942, and is really getting into the swing of things. Fourteen years ago he made an unsuccessful bid for Congress. He continued his law practice while three other Delanys, a sister and two brothers, were serving the community in other professional capacities.

When Fusion came in and the Tax Department was being revamped, Hubert T. was named commissioner for New York County. His duties required him to determine assessments on problems arising therefrom.

Justice Delany was born in Raleigh, N. C., one of ten children. His father was an Episcopal bishop. The youngster came to New York and lugged baggage at Pennsylvania Station while attending the College of the City of New York. CCNY awarded him the Board of Trustees' prize in oratory. New York University Law School, the degree in law.

When the Mayor swore him in on August 1st, only his 82-year-old mother attended the ceremony. Justice Delany is married to Willetta S. Delany, and today

when roll is called, three children answer to the names of William, Madelon and Harry. The judge's community activities have him working in the Y.M.C.A., Harlem Tuberculosis and Health Association, the N. A. A. C. P. and the National Urban League.

Talk to these five judges and you can't help noting that each of them, in greater or lesser degree, is aware that he has an added responsibility to that of deciding right from wrong and what to do about it. Each knows that his presence on the bench is an uncommon sight to many of those appearing before him, Negroes and whites alike. To the former, it bestirs the feeling of understanding; to the latter, it provokes enlightenment.

Courtroom spectators come to appreciate the reasoning ability of these Negro jurists. The jurists in turn, in their decisions and comments, have the opportunity—and frequently make use of it—to correct fallacies with regard to Negro crime. Through indirection they are able to offset to some extent the impressions built up by newspapers that Negroes have a natural criminal bent. Also, they are able to demonstrate that no single race has a monopoly on the ability to administer sound justice.

Realization of this is gradually permeating the thinking of white colleagues as well, many of whom held and some still hold "unconscious prejudices" that color their judgment where Negroes are involved in a case.

It is not that we are better qualified than our colleagues on the bench," avowed one Negro justice, "nor are we less qualified than they. The fact is, that given the opportunity to do the job, we can compare favorably with any of our fellow jurists."

Five of them today are giving validity to this statement.



HON. HUBERT T. DELANY

THE POPE'S CHRISTMAS MESSAGE

By JOHN LaFARGE, S.J.

Our Holy Father, Pope Pius XII, in his Christmas Eve Message addressed to men of good will throughout the entire world, completely demolishes the notion that the alternative to Communism and its kindred errors is the group of equally harmful and mistaken notions gathered under the name of Fascism.

His language on this point is plain and unmistakable. He condemns "judicial positivism," which means that what is law is necessarily right: he rejects "those theories," he says, "which differing among themselves, and deriving from opposite ideologies, agree in considering the state, or group which represents it, as an absolute and supreme entity, exempt from control and criticism," and go so far as openly to deny "essential tenets of the Christian conscience."

He condemns "the conception which claims for particular nations, or races or classes the juridical instinct as the final imperative and the norm from which there is no appeal."

In the place of these equally false doctrines, he offers a middle way; or rather he proposes, as did his predecessors Pope Leo XIII and Pope Pius XI, a teaching on the social order founded upon a totally different basis from either Communism and Marxian Socialism, on the one hand, and Fascism or National Socialism on the other. His solution is an essential human solution. The social order, as he sees it, is based upon the dignity of the individual human person under God: a society based upon "the development of the personal values of man as the image of God."

The Pope is not satisfied with proclaiming such a social teaching. He goes very much further, and calls for a crusade to put it into effect. He speaks, not to the Clergy alone, not to Catholics alone, but his "Dear Children of the Whole World." He calls upon everyone to join in this crusade for a new world and a new society. He speaks to Christians: "We turn to you beloved children, who recognize and adore in Christ, your Saviour." But he further says: "We turn to all those who are united with us at least by the bond of faith in God; we turn, finally, to all those who would be free of doubt and error, and who desire light and guidance."

The time has come, says the Pope, not for lamentation but action; and we must act at once, if the fearful disorder which is sweeping over the world is

not to drag all things down into a long ruin. He calls for action and he calls for specific types of action. The Pope is the greatest of realists, and he demands that Catholics go along with him, and be realists as well.

Hence he specifies five principle lines of action for us to take up: the defense of the dignity and rights of the human person; the defense of social unity and of the family, its spiritual and economic needs; the restoration of the dignity and prerogatives of labor and the laboring man's right; the rehabilitation of a true juridic order; in sharp contradiction to the infamous travesties of justice that the totalitarians have inflicted upon a suffering world, as well as to some of the more refined injustices which their admirers would like to see perpetrated. Finally, he demands a restoration of a sound concept of the state and of government.

The Catholic interracial movement is a direct response to this call of the Supreme Pontiff of the Catholic Church. It is a response to that call, not in a mere general sort of way, but in minute detail. Point by point, item by item, the interracial movement is an immediate, practical exemplification of each point of social doctrine, each emphasis upon the natural law, that is contained in this Christmas message of Pius XII.

The Catholic interracial movement is no Utopian scheme. It has been called into being by long and hard experience extending over a lifetime. The reason for propagating it is precisely what the Holy Father himself assigns for active social action: the simple fact that unless we find now the means for social peace, which means social order and social tranquility, we shall find our beloved country and the whole world helpless to chaos upon a stormy ocean of tempestuous strife and hate.

The interracial movement is that which the Pope calls for: not a mere, sterile lamentation over present evils; nor a futile diagnosis without remedy. It is a program of positive, constructive action. Its motives are the twin motives which, as he says, must go hand in hand; justice and love. On the one hand, as the Pope says, the barriers of prejudice and indifference must be broken down, but along with this warfare those errors and misconceptions that are keeping mil-

lions from enjoying their rightful opportunities as citizens and as Christians in our nation, there goes constructive work of developing that native leadership which will build up the inner strength and save from demoralization the multitudes proletarianized by the lawlessness of the inhuman machinery of our modern life.

The Catholic interracial movement is not a movement for the glorification of any one race, based upon predilections and sentiment. It is a movement for the healing of the human race itself, which, as the Pope says, is "gravely ill." Racial disorders, racial prejudices, are some of the symptoms of that serious illness which has vitiated our very idea of humanity.

If we take several lines of action or milestones to which the Pope has directed the world's attention, we shall find that in each instance we go to the root of the present social problem in the United States.

If we apply his teachings as to the dignity of the individual human person, we shall strike down those false notions of essential racial inferiority that prevent the individual from being taken according to his own individual worth.

The problems of the family, of the family's needs in education, livelihood, housing, recreation, etc., are simply the crucial problems of the Negro today in America. The same applies to the problem of the working man, as a citizen and as a trades-unionist. The problems of the Negro are not problems of a curious or special type of being. They are the ordinary problems of all human beings; they are not automatically solved merely by our considering him as a human being, but the *obstacles to their solution* are removed when he is so considered. If you regard a sick man as a dead man or an incurable, you will never heal him. Once you learn that he is not dead, once you judge that he is not incurable, you will not automatically heal him, but you have opened the way to recovery. It will be, as the Pope says, a long journey, but a start will have been made. What we ask for now, is to make this start.

There is, therefore, a vast and constructive work to be done for the treating of the race situation in this country. This we may call the long-distance program of interracial justice.

As applies to the Negro, this long-distance program, is none other than the process of integrating a

traditionally agricultural people into a highly industrial and competitive situation.

The American Negro has a two-fold problem to face today:

(1) To fit himself for the newly opened doors of industrial opportunity;

(2) to preserve his hold upon the vanishing land and the vanishing area of agricultural opportunity.

These two works require ingenuity, devotion, leadership of the highest type. They require selfless cooperation of men and women of both races. It is a huge and complex human problem.

But to begin the work, the battle against prejudice must be clearly defined and systematically engaged upon.

For the integrating to take place, the individual Negro must be regarded for what he is and not for what he is supposed to be according to a pre-conceived ideological standard or stereo-type. With these preliminaries, therefore, I believe the proper focus is given to the interracial movement—a restoration of man in the image of his Redeemer.

Inter-American and Interracial

By JOHN J. O'CONNOR



Since men are brothers in God, international collaboration and interracial collaboration must be the twin foundation stones of a new world order.

During the past month we received a letter which expressed amazement that Catholic missionaries from the United States should be sent to one of the most Catholic regions on earth—Latin America. Why are we doing what seems to be a superfluous thing—like sending coals to Newcastle or ice-boxes to Esquimaos?

A very realistic answer to this question was published some weeks ago on the editorial page of the *Providence Visitor*.

Latin America is thoroughly Catholic. It has maintained the traditions and ideals of Catholic culture. It sees every social problem through Catholic eyes. But there are signs of decay in the Church. The evidences of a once flourishing Catholic life are abundant in all these countries, but they

are "relics of old decay." Monasteries are abandoned, or manned by too few priests. In the rural districts the churches are deplorable pictures of poverty and decadence. There are not nearly enough priests to administer to the spiritually starved people.

It is a matter of tremendous surprise to find the ratio of priests to the population in some countries. In the United States there is a priest for approximately every thousand Catholics. In Argentina there is one priest for every 8,000. In Brazil the ratio is one to nine. Guatemala is the most poorly supplied. Here there is but one priest to 25,000 people, and in some districts a single priest has to care for as many as 100,000.

This is certainly a fertile field for missionary labors. Twenty Maryknoll priests are already in Bolivia, fifty-two have just been assigned to cooperate with the local clergy in nine archdioceses and dioceses in five countries of Central and South America, and thirty more are due for appointment in the spring. This community alone therefore contemplates placing about a hundred priests in Latin America before next summer.

Maryknoll and other missionary societies have a surplus of men because they find it impossible to send them to the Far East. These missionaries are being diverted to this hopeful field. The Latin Americans are not an uncivilized pagan people. They have the faith; they live the Catholic way of life. They simply need the ministrations of priests to revive the faith that lies dormant in their breasts. A few thousand priests could restore the abandoned monasteries and churches. Their priestly ministrations could bring new life into the institutions of charity and education. It is highly important that zealous priests and religious be sent to these neglected people to restore to them their Catholic heritage.

It must not be supposed, however, that there are few signs of progress in the Church in Latin America. A few months ago, for example, the Catholic University of Peru was elevated to the status of a Pontifical University by special decree of Pope Pius XII. Founded twenty-five years ago, the University opened with eight students who matriculated in the faculties of science and jurisprudence. Today the University has a total enrollment of 2,320 students.

CHILE

Luis Alberto Sanchez Y Sanchez, assistant director of one of Chile's largest publishing houses recently returned to his home in Santiago after more than a year of extensive travel in the United States. He professed to be unable to understand the race prejudice of North Americans toward the Negro.

"With us," he declared, "race is an economic concept. In Chile, for example, there are ladies who refuse to sit next to a Roto, in Peru next to an Indian. Yet both belong to their own race and the prejudice is based upon financial status and cleanliness. We do not hesitate to sit side by side with a Negro for racial reasons alone."

Indians, whites or Negroes who acquire culture and economic position in Latin America, according to Sanchez, auto-

matically acquire social standing, since pure social standing is not based on the concept of race but on a transitory economic status. In spite of many achievements, Negroes remain in the United States a race apart.

"In short," he concluded, "America, the melting pot of the world, theoretically opening wide her arms to all children, has long starved a foundling in her home. Anachronistic tradition and foolish prejudice prevent this great country from fully utilizing her heterogeneous humanity and from furthering the unity without which a great nation cannot exist."

URUGUAY

The inaugural session of the Inter-American Emergency Advisory Committee for Political Defense was held at Montevideo last April. Seven American Republics are represented in this new inter-American committee. Among the resolutions approved during the past year were recommendations concerning the formulation of an inter-American emergency law to combat subversive activities; establishment of an inter-American police union; vigilance over foreign associations; adoption of measures to avoid fraud in the obtaining of naturalization papers; vigilance over fishing boats; and the suppression and prevention of propaganda favorable to nations that have committed acts of oppression against the American Republics.

ARGENTINA

In a recent sermon in Buenos Aires, Bishop Miguel de Andrea warned of the dangers in disunity among the nations of the New World and urged Catholics particularly to strengthen their unity. His message might well serve as a New Year's resolution for all who are interested in the cause of Inter-Americanism and interracialism.

Bishop de Andrea asserted that "the disturbing and portentous events of the times in which we live, and the uneasiness which results from uncertainty of the future, cry out for the Americas not only to shorten the distances between us, but to wipe out differences and pull down the barriers where they exist."

His Excellency said that, because unity is the paramount need of the day, differences must be forgotten and enmities forgiven. When sheep, by a mysterious, instinctive sense, know a storm is on the way, they seek out each other and huddle together and in this manner afford each other protection and safety," he asserted. What contrast with us men! We do just the opposite! And it is a tragedy that it is so. Victims of an incomprehensible folly, we permit ourselves to remain divided and hostile, and to make matters worse, we generate motives for suspicion, revive old hates, invent absolutely artificial problems, exaggerate our differences, ignoring nothing, forgiving nothing."

The Bishop pointed out that the Americas are the only countries in the world in which there are no fundamental problems standing in the way of unity among them, only those which are created through indiscretion and folly.

Isolationism, for example. And racial prejudice.

AS YOUTH SEES IT

EDITED BY YOUTH

During the Christmas holidays, a joint meeting of the National Federation of Catholic College Students and the Newman Club Federation, under the heading of Catholic Collegiate Congress was held in Cincinnati. The group consisted of 451 delegates from 80 colleges and universities, whose aim was to discover how Catholic Collegiate youth may help in the solution of existing problems as well as those of the post-war future.

* * *

The Congress received, through our Apostolic Delegate, message of exhortation: "The fatherly interest of His Holiness in all the problems of youth in these troubled times prompts him to express the wish that the deliberations of this Congress will, with the help of Almighty God, accomplish much for the welfare of young men and women in the midst of the growing responsibilities which are theirs."

President Roosevelt also sent a message to the Catholic Collegiate Congress, in which he said: "The theme of the conference—'Victory in War and in Peace'—is significant because it shows your leaders are fully cognizant of the tremendous problems of spiritual rehabilitation and the restoration of the rights of men and of nations that must be solved if an enduring peace is to follow the upheaval which rends the world today . . . Nor do I think it amiss to recall to such an assembly the great Cardinal's (i.e., Newman's) definition of a gentleman as one who never inflicts pain. What a different place the world would be if this spirit prevailed. The opportunity for real service by our student bodies is abundant. God grant they will rise to it."

* * *

Of greatest interest to Youth should be the three-point, seven-step program resolved upon by the Congress at the final meeting on December 30th.

The three points read:

- 1—Study without action is futile, but action without previous study is foolhardy.
- 2—The proper milieu of student activity is the campus. Accordingly, the *concrete activities* prompted by our studies should be concentrated on our campuses.
- 3—The essential postulate of all *effective* student action is the *unqualified application* of Catholic principles to our personal lives.

Here is a group which has arrived at an understanding of fundamentals—a fact more clearly evidenced by the well-considered choice of words (some of which we have here taken

the liberty of placing in italics). Obviously, these students have seen, too, the ineffectual dissipation of energies on the part of so many of our self-styled Catholic Actionists—the hedging about, the self-excuses on the part of many of us who claim to be sincerely Catholic in our personal lives.

* * *

On the more specific and concrete side, we have the seven steps resolved upon by the Congress:

- 1—To recognize our obligations to extend a welcome into our family circles of our Latin-American fellow-students in this country
- (2) To assist students in military prison camps.
- (3) To spread within the sphere of our influence the recognition and respect of every man's natural rights.
- (4) To study the Papal Peace Program and the application of that program as set forth by competent authorities.
- (5) To support wholeheartedly the war effort of our nation.
- (6) To propose a systematic inquiry into the student apostolate of Catholic Action.
- (7) To take part now and further prepare ourselves to participate fully in our own parish activities."

* * *

At the close of the old year in which hatred and discord proved their power in the world, and on the threshold of a new year in which we hope to see Love and Peace and the sweet Power of Christ return to heal the ills of war, it is gratifying to know that such a Congress has taken place—to realize that in 80 Colleges throughout these United States there are young men and young women who are thinking out world-problems in Christ-terms, with the practical vision of a Christ Who lived among the men of the world, Who understands only too well their hatred, and Who alone was able to conquer that hatred with Love.

* * *

There is a great part of our Catholic Youth which is not College Youth. It is to be hoped that they, too, will be able to participate in the program of the Catholic Collegiate Congress, not only in their personal lives, but in the world in which they live and work, *their* College.

For, although the greatest responsibility rests, naturally, upon those of us who have been more fully trained, there can be *no* solution to any problems unless there is concerted action on the part of all. The adult generation of tomorrow will be made up of *all* the Youth of today . . . not only of the College-trained Youth. As the cure must be all-pervading, so must the preparation be all-embracing.

* * *

It is to be hoped, too, that in all plans for the solution of present and future world-problems, (in this country, at least), the cause of the Negro will be given prominent and careful consideration. It will be wise to remember that there can be no satisfying Peace, no permanent Peace, where there is not complete Charity and complete Justice.

—MARGARET McCORMACK



PLAYS And A Point Of View

By THEOPHILUS LEWIS

SOME THOUGHTS ON THADDEUS STEVENS

If "Tennessee Johnson", produced by Metro-Goldwyn-Mayer, is being shown in your town, you ought to see it at once. If the picture has not yet arrived in your city, watch for it and catch it on the first bounce. If the film has already been shown in your community organize your neighbors in a pressure group and force the theater to show it again in response to popular demand. You can see I am excited about this picture, otherwise I would not have started so many sentences with "if." It is a picture everybody ought to see, even if raising the price means hocking an overcoat or a pair of nylons.

I have been reviewing plays and pictures and books for - - Well, longer than I care to mention for I have reached the time of life when a man becomes sensitive on the subject of his age. My usual formula for commenting on a play, or whatever it is I am reviewing, is to say whether I like it or don't like it, state my reasons, and leave the matter to the judgment of the two or three readers whom I whimsically call my following. Never before have I presumed to tell people that they ought to see a play or picture or read a book because I happened to think it was swell. But I am saying again that you really must see "Tennessee Johnson."

I am not plugging for "Tennessee Johnson" because I think it is an outstanding production. On the contrary, I think that in many respects it is a very bad picture. The film was promoted with such such a flood of advance publicity and ballyhoo that hardly anybody in the country needs to be told that the picture is based on the life of Andrew Johnson, the Tennessee politician who was Vice-President during Lincoln's second term and who became President when the Emancipator was assassinated. The emphasis of the story is on Johnson's struggle with Thaddeus Stevens, the Congressional leader who tried to make the Civil War make sense.

Thaddeus Stevens is the reason why I think all film fans of high school age or older should see the picture. They will learn something about one of the greatest champions of interracial equality in the history of the nation. All of us need to know more about this man.

In the picture Johnson is portrayed as the hero and Stevens is the villain. It is a strange thing that practically everything that has been published about Stevens in the last fifty years has been written by people who do not like him. He was vilified in the most infamous, and also one of the most

popular, motion pictures ever produced, "The Birth of a Nation." He was denounced by Claude Bowers in his history of the Reconstruction, "The Tragic Era," which was one of the most widely acclaimed books of its time. Now he is traduced in "Tennessee Johnson." Stevens has been abused slandered and misrepresented. But he was such a stalwart character that even his detractors have not been able to reduce his stature. He is one of the immortals of history whom judicious men will always admire for the contemporary and posthumous enemies he made.

In "Tennessee Johnson," Stevens is not mauled as brutally as he was in "The Birth of a Nation." But the picture does misrepresent his motives. It creates the impression that he was merely a wily politician with a lust for power. At one point he is made to say, "I have been a friend of Negroes all my *political* life, implying that he was interested in the race problem only as a means of advancing his political fortunes, an implication which is sheer nonsense.

I have not read enough about Stevens to learn if he was in any way friendly toward Negroes as a race. He did like one Negro woman, his housekeeper, and the circumstances indicate that he was also friendly with her husband. The war and reconstruction measures he advocated did not necessarily spring from his attitude toward Negroes. They were simply sound American statesmanship. If those measures had been adopted and enforced the nation would have been saved many a headache it has subsequently suffered.

Stevens wanted to break up the plantations and divide them among the former slaves. Johnson, according to the story, opposed the measures advocated by Stevens. Which one of the men was right in the light of history?

It must be remembered that Stevens was old and ill during his struggle with Johnson. There were days when he had to be carried to the Capitol in a chair. He was practically a dying man but he fought like a lion until virtually his last breath. He was that kind of a man. If the plantations had been distributed among the ex-slaves, as Stevens suggested, the poor blacks and poor whites of the South would have been placed on a plane of economic equality. In the course of time they would have ironed out their antipathies and race relations in the South have approximated what they are in the North. But Stevens died and the plan he favored was not adopted. What happened?

The big plantations were not divided in an orderly and equitable manne, as Stevens desired. When the owners did not return after the war the surrounding poor whites scrambled for their estates. In a scramble it is not the most able or deserving who usually win, but the most ruthless. That is what happened in the South after the Civil War. That is what Thaddeus Stevens tried to prevent. He might have prevented it if he had been ten years younger. Because he died too soon the most romantic land on earth, the South, is currently ruled by an unconscionable crew of politicians, whose security in the office is assured by the continued denial of the right of franchise to those citizens who are the principal victims of corrupt rule.

FROM HERE AND THERE DURING THE MONTH

EDITORIAL OF THE MONTH

THE COLORED FIREMEN'S CASE

"When a peaceful minority, engaged in a legitimate and useful occupation, have no established means for expressing their grievances, the entire nation is affected. When steps are taken to destroy even a provisional means for such a minority to bring facts of unjust discrimination, in orderly fashion, before proper authorities, a universal disorder is created.

"Skilled Negro workmen, from all appearances, are being systematically excluded from railway employment. The first victims of this exclusion are the 2,400 Negro firemen employed on American railroads: the highest paid Negro workers in the United States.

"Very simple means provide for this exclusion. The Interstate Commerce Commission has decreed that steam engines must be replaced by Diesel or stoker-fed engines by July 1, 1943. On February 28, 1941, however, an agreement was signed by the Southeastern Carriers' Conference Committee and the Brotherhood of Locomotive Firemen and Enginemen, making it impossible for a Negro fireman working on a steam or stokerized engine to be switched to a Diesel engine.

"Negro railway employes have been completely deprived of any effective means to object to such an agreement. By the Railway Labor Act, as amended in 1934 and 1936, the Railway Brotherhoods assume the right to act as sole bargaining agent for Negro employes. But the same employes are excluded from membership in the 'bargaining agent' which enjoys a closed-shop contract.

"Sole resort left to the Negroes is the Fair Employment Practice Committee, established as a result of the President's Executive Order 8802, in order "to take appropriate steps to redress grievances" in the field of discrimination. The colored firemen's case, thoroughly prepared for the past several months, was scheduled to be heard at a meeting in Washington of this Committee on January 25-27. On January 11, Paul V. McNutt, Manpower Commissioner, announced that the hearing had been indefinitely postponed. From this and other indications, it appears that the Committee's days may be practically ended.

"As chairman of the Manpower Commission, Mr. McNutt possesses, we assume, an undisclosed plan for remedying these injustices and thereby implementing the democratic professions he has made. Nevertheless, a pattern of steadily increasing job-exclusion appears to be maturing which bluntly declares to the Negro that the nation does not want the skill of his hands, no matter how ably and responsibly he uses them. This pattern was conceived during the first World

War and is destined to spread for the Negro, far beyond the limits merely of the railroads, if allowed to take its course, as a post-war reaction against increased industrial opportunities Negroes are now enjoying. The Manpower Commission has a responsibility to the nation to see that such a sinister precedent is not allowed to gain further ground."

—"America," January 23

● MSGR. MOORE SAYS WE MUST PRESERVE SOCIAL PROGRESS

Over 100 white and Negro Catholics attended the sixteenth annual Mass and Communion breakfast of the Catholic Laymen's Union, a group of Catholic Negro business and professional men, which was held on Sunday, January 17. The celebrant of the Mass, at old St. Peter's Church, Barclay Street, was the Rev. John LaFarge, S.J., executive editor of *America* and chaplain of the Laymen's Union. The principal speaker at the breakfast was the Right Rev. Monsignor Edward Roberts Moore, pastor of St. Peter's and member of the New York Housing Authority.

Other speakers were: Richard Barthe, distinguished Catholic Negro sculptor, and Guichard Parris, regional director of Negro Affairs of the NYA.

Monsignor Moore warned his hearers of the dangers faced by democracy, not now, but after the war, and urged them to build their organization strong now because it would need all its strength to survive the stresses and strains and tensions of the post-war reconstruction period.

"Over the years," said Monsignor Moore, "we have made great social progress in this country. This has been true in many fields, and not the least important of them has been the field of interracial understanding. Now has come the tragic interruption of war, a war which we did not want and sought to avoid, but which we have been compelled to fight and are compelled to win if we are to preserve our cherished institutions and the cherished freedoms of democracy.

"Not the least of the tragedies of this critical period in our history," continued Monsignor Moore, "is that in the very effort to preserve those institutions and freedoms, we must to so considerable a degree make temporary sacrifice of them. Now is the time for us to bend every effort and strain every move to see to it that the sacrifice is only temporary."

The Catholic Laymen's Union, continued Monsignor Moore, with its Interracial Program, is an essential agent of democracy. "Until we give the Negro, not charity, but justice, not a preferred position in the field of employment, but the opportunity of competing on equal terms with his fellow-Americans; until we cease building special educational institutions for him and admit him in accordance with his qualifications to the traditional schools and colleges of the nation; until we cease segregating him in our housing developments, we are not being truly democratic," he said.

At the breakfast reference was made by several of the speakers to the "last minute postponement" of the hearing of the case of 2,000 Negro locomotive engineers which was about to be held before the President's Committee on Fair Employ-

ment Practice by an order issued by War Manpower Commissioner Paul V. McNutt, and a resolution was unanimously adopted by the Catholic Laymen's Union, urging the President "to take the most effective steps to restore the Fair Employment Committee to its original autonomous jurisdiction, answerable only to the Chief Executive."

● 11,198,893 ACRES

FARMED BY NEGROES

Washington—The most important group of Negroes in the United States is the agricultural group, say experts. Owning a total acreage of 11,198,893, this is enough land to form a strip three miles wide stretching across the country from Boston to San Francisco.

However, the census figures of 1930 showed a decrease over those in 1920. With no figures available for the 1940 comparison it is interesting to note some of the figures of a decade ago.

There were 882,850 farm operators, or 14 per cent of the total in the United States. There were Negro farmers in all States and in two-thirds of the counties in the entire United States.

The average acreage for the Negro farm was 42.6 acres. The value of the land and buildings was assessed at \$1,402,945,790. The average farm was valued at \$1,589 and the total value of farm products in the South was \$646,641,216.

● DR. THOMAS W. TURNER

TO MAKE SCIENCE SURVEY

Hampton Institute, Va.—Dr. Thomas W. Turner, head of the biology department at Hampton Institute, will leave the campus shortly to undertake an extensive study of science of teaching and science education in Negro colleges. His study will include a number of representative institutions in both the North and the South.

Dr. Turner, in whose department at Hampton considerable attention is being devoted at present to biology's contributions to the war effort, has been granted a special leave from his regular duties at the college in order to gather facts on science teaching and occupational life. From his findings, it is expected that suggestions will be forthcoming, pointing toward a more adequate preparation of Negro youth for full participation in this predominantly scientific age.

A graduate of Howard University, where he received both bachelor's and master's degrees, Dr. Turner also holds a doctorate from Cornell University. He has done further study at the biological laboratory at Cold Spring Harbor, Long Island.

● TWO NEGRO CADETS

WEST POINT GRADUATES

West Point, N. Y.—(ANP)—Before several thousand guests, including prominent civilians and the highest ranking military officials, two Negro cadets received their commissions recently from the hands of Secretary of War Henry L. Stimson.

The cadets were Robert Bernard Tresville, II, who received a second lieutenantancy in the United States Army Air Corps, the first Negro to be commissioned from the military academy into it, and Clarence M. Davenport, who was commissioned a second lieutenant in the regular army.

The ovations were loudest when these two men received their commissions and became among the first to graduate from West Point in the accelerated war-time classes of three and one-half years instead of the usual four.

These youths were the sixth and seventh Negroes to graduate from the United States military academy. Others were the late Henry Ossian Flipper, the late John H. Alexander, the late Col. Charles Young, Lt. Col. Benjamin O. Davis, Jr., commander of the 99th Pursuit squadron, located at Tuskegee, and Lt. James D. Fowler, assistant plans and training officer and officer in charge of non-commissioned officers school, 366th Infantry, at Fort Devens, Mass.

● PREJUDICE FLAYED

AT HOTEL BANQUET

New York City—More than 1500 persons of both races packed the spacious Commodore Hotel ballroom here recently to honor Capt. Hugh N. Mulzac, to whom has fallen the distinction of being the first Negro in American Maritime history to command a merchant vessel. Sharing honors with the captain was the crew of the S. S. Booker T. Washington, comprising as they do, 18 different nationalities who by their successful maiden voyage are proving under fire that men of all colors and races can work together and live together for the common good. Seated on the dais were Negroes, Filipinos, British, Danish, Russian, Belgian, Norwegian, Turkish, Honduran and other nationalities, all merchant crew members.

BOOKS

THE NEGRO HANDBOOK. Compiled and edited by FLORENCE MURRAY. Wendell Malliet & Co., New York. 260 pages. \$3.50.

This excellent compendium of factual material about the progress and status of the Negro in America will be invaluable to all students of race relations. Miss Murray has displayed good judgment in the general plan and orderly arrangement of the book. One can easily observe that every effort was made to secure the most authentic information and from the best-informed sources. The tables of facts and figures are up-to-date—the most recent available. The book deserves praise for what is omitted as well as for what it contains.

Too often such handbooks are cluttered with data, charts and details that are of little interest to the general student.

INTERRACIAL REVIEW

Here, every chapter, list and table contains useful and interesting information.

Here is found the most essential facts and figures under many headings: Negro Business; Civil Rights; Segregation; Jury Service; The Negro in the Armed Services; Churches; Education; Colleges and Institutions, Public and Private; Labor and the Unions; Government and Politics; Tables of Population; Books and Newspapers, etc.

This reviewer knows of no other book, or almanac, which contains all of this important factual material. It is to be hoped that public demand will justify the publication of a new edition each year.

—GEORGE K. HUNTON

A CATHOLIC CHURCH IN AMERICA, OR ONE PRIEST TO ANOTHER. Compiled by the Clergy Conference of the Mid-West on Negro Welfare, Chicago, Ill. St. Benedict Press, Milwaukee, 31 pages.

This is an important contribution, considered by itself; but it becomes something of extraordinary potentiality when the nature of its reader-audience is considered. For here is an informative piece of literature which is also a summons to Catholic priests to align themselves wholeheartedly in the ultimately spiritual task of Catholic interracialism.

The purpose of the Mid-West and other Clergy Conferences is to make priests more fully alive to the opportunities that lie before them in spreading the Church's apostolate among the Negro people. Intended solely for priests, this booklet urges that discussions and writings concerning the Negro are "most important at this time and should be given close attention."

In a foreword touching upon our war aims, it says: "Unless the Negro is given his place in the Church and in the nation, we fight in vain." The reader will note the priority given to the Church in the phrasing of this sentence. The emphasis runs all through the booklet.

A surprising amount of factual material regarding the American Negro's economic and social status is compressed within its pages. Here is an excellent bird's-eye view of the several problems that in their totality are recognized as the number one test of our democratic faith. The meeting of this test by Catholics is intimately linked to the vital matter of bringing the Negro into the Church, while we cooperate with him in solving his difficulties.

Many Negroes have a strong antipathy for the Catholic Church. This is largely because of what they have suffered at the hands of her less faithful children. Obviously, the Negro apostolate must be accompanied by a proper degree of social and economic atonement. We have to create Negro confidence, replace Negro indifference, and even hostility by a real and sympathetic Negro friendship. Many Catholic hospitals, colleges and schools do hang a "Keep Out" sign on

their doors; some of the all too few Negroes who are members of the Church often do sit in chilly isolation in the house of God; for that reason some drift away. Too many Catholics not only are not Catholics in spirit, but are an actual and powerful deterrent to Negro conversions. This is a tragedy heavily underscored in the pages of this booklet.

It pleads: "Let us dare to take Christ literally. Then we shall begin to be great. Let us merit the hatred of the world and of worldly Catholics by advocating full social, political and economic equality for the colored race. If we are too prudent, too cautious, in a word, too cowardly to do so, then we certainly have no serious belief in the doctrine of the Mystical Body of Christ."

We Catholics can't do business with racism. We dare not refuse to cooperate in the task of garnering souls. The task is one for laymen as well as priests, as the charter of Catholic Action so plainly insists.

What is written here is for the officers of Catholic Action, who may need to see the problem more clearly in order to bring a more spirited and compelling leadership to what is probably the greatest Catholic crusade ever attempted in America. This booklet expresses the hope that "the Negro will be convinced of the truth of the Catholic Church through the unbiased love of all its members toward all fellow mortals," and pleads that "each reader will align himself with us in bringing these things to pass."

—THOMAS F. DOYLE

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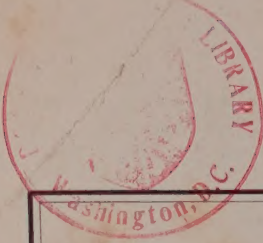
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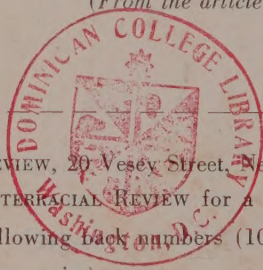
The Interracial Review

"The Catholic interracial movement is not a movement for the glorification of any one race, based upon predilections and sentiment. It is a movement for the healing of the human race itself, which, as the Pope says, is "gravely ill." Racial disorders, racial prejudices, are some of the symptoms of that serious illness which has vitiated our very idea of humanity.

"If we take several lines of action or milestones to which the Pope has directed the world's attention, we shall find that in each instance we go to the root of the present social problem in the United States.

"If we apply his teachings as to the dignity of the individual human person, we shall strike down those false notions of essential racial inferiority that prevent the individual from being taken according to his own individual worth."

(From the article in this issue "The Pope's Christmas Message")



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